Week ending the 17th May 1879.

LIST OF NEWSPAPERS.

No.	Names of Newspapers.		Place of publication.		Number of copies issued.	Dates of papers received and examined for the week.
	Bengali.	H.W. A.	delabiliteda ko		7 3 6 C	dio ognao enti
	Monthly.	ing i se	saj striki siji n			or I or requesting
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	Weekly.					survey than the sel
•	"A Down Date let "		Calcutta			13th May 1879.
3	(TO / A T. C. L		Mymensingh		658	6th ditto.
5			Calcutta			
6	" D - Y-1 - Q (1)		Bardwán			13th ditto.
7	"Dacca Prakásh"		Dacca		400	11th ditto.
8			Hooghly		1,168	9th ditto.
9			Dacca	***	300	10th ditto.
10			Beauleah, Rájsháhy	B	200	7th ditto.
11	"Murshidabad Pratinidhi"	***	Berhampore	***		9th ditto.
12	"Navavibhákar"	•••	Calcutta Berhampore	***		5th and 12th May 1879.
13	"D" D' 1/1"	•••	Kákiniá, Rangpore	•••	235 250	8th May 1879.
15	" Q() \ () \ () \ ()		Chinsurah	***	516	11th ditto.
16	40.1.11.0		Calcutta	•••	010	12th ditto.
17	" Samflashah"		Ditto	•••		
18	((0 1 -1 /- 0/- !)		Allahabad	***		L TO TOTAL SCHOOL
19			Mymensingh		6744.00	9th ditto.
20	" Sulabba Saméahéa"		Calcutta		5,500	10th ditto.
	Tri-weekly.					
21			Ditto			Tan Mary
	Daily.	rielle.	a la		e Carter	La funcial misse
22	"Samvád Prabhákar"		Ditto		- 550	9th to 14th May 1879.
23	" Samued Damachandandara"		Ditto	***		9th to 14th ditto.
24	"Saméchén Chandriké"		Ditto	***	625	3rd to 6th & 9th & 10th May 1879
25	" Banca Vides Deals abils"		Ditto			rain go characa
	ENGLISH AND BENGALI					
	Weekly.		Part Carlorania			
26			Berhampore			
		•••	Deinampore	***	******	
	ENGLISH AND URDU.					OF SERVICE DESCRIPTION OF THE PROPERTY OF THE
27	"Urdu Guide"		Calcutta	•••	400	10th May 1879.
	English, Bengali, and H	INDI.			1 11 11	
28	"Byápárí"		Ditto			13th to 16th May 1879.
110	HINDI.					
					12.	Section 1 in the life.
29	Weekly.					
30	"Behár Bandhu"	***	Bankipore, Patna	•••		13th May 1879.
31	"Bhárat Mitra" "Sár Sudhánidhi"	•••	Calcutta	•••	•••••	8th ditto.
		•••	Ditto	•••		12th ditto.
	PERSIAN.	(15, 10)	127 (127)			
32	"Jám-Jahán-numá"		Ditto		250	9th ditto.

POLITICAL.

May 5th, 1879.

The Navavibhákar, of the 5th May, contains an article headed the "Lion fears the Bear," from which we extract England and Russia. the following remarks:-" Compared with the state of affairs in Cabul and the complexity of the relations subsisting between England and Russia at the present time, even the present unaccountable state of the weather would appear to be easier of comprehen-While, on the one hand, there are such statements made as that Russia has not rendered assistance to the Amir of Cabul, that long confinement in prison has made Yakub Khan utterly incapable, that Cabul is torn with internal dissensions, that there is no amity between the sardars, and that no preparations for war are noticeable, there is, on the other, the fact that the Government of India has not yet done asking for loans. They are borrowing more and more. But what is the true cause of this? Is Russia the cause? Is it from fear of the Russian Bear that the British Lion has become so embarrassed as to be on the verge of bankruptcy? Or is there any other cause? Who will satisfy us on this point? But if Russia be the true cause of the anxiety of the British Government, its desire to bar her passage to India by seizing the three passes leading up to Cabul must be pronounced to be a wise one; for it is really humiliating to have to depend in a cowardly spirit on the favour of the Amir. For a long time passed it had been sought to humour him with money subsidies, but his friendship was not secured, and he went over to the side of Russia. Hence it is that the efforts that are being made to wrest the weapon of our defence from the hands of such an ungrateful friend, and to retain it in our own, are doubtless dictated by predence. But the question would arise, was Russia really prepared to try her fortunes with England on the battle field? If she was, what was there to shew that by seizing the three passes leading up to Cabul Russia would be effectually prevented from entering India? If, on the contrary, Russia was not willing to quarrel with England, was it not cowardly on the part of the latter to have been so confounded with fear? Once before in 1839 that same fear of Russia placed England in a position of great danger. The Afghans were not supported by Russia on that occasion. This time also, we believe, the fear of Russia is as groundless as before.

Now any continuance of this state of apprehension being exceedingly painful and undesirable, there are but two alternatives open to the British Government. Either following the example of the Romans of old, who, unable to smart under a constant apprehension of Carthage, undertook an expedition against that city and reduced it to ruin, the British Government should invade Russia and demolish her utterly; or else she should, in co-operation with the continental powers, seek to restore the balance of power in Europe, and thus check the aggressiveness of Russia. Why should this be impracticable now? Such a thing was done in the time of the first Napoleon. Since the Russian Bear has inspired so much terror in the mind of even the British Lion, it is almost certain that other powers also will be gradually made uneasy; so that it has now become a paramount necessity to bind Russia hand and foot. If efforts to maintain a balance of power in Europe had been made earlier, the world might have been spared the sad spectacle and dire consequences of the Franco-German and the late Russo-Turkish wars; nor would England have been embarrassed by a Cabul imbroglio and involved in debt. Continued hostilities between neighbouring powers might well have existed in barbarous times, but in the present century they are but an anachronism.

The object for which India is the 6th May, headed the "Object for which India is governed:"—Why have the British taken upon themselves the task of governing this country? What made Providence entrust the destinies of two hundred millions of ignorant human beings in the hands of a few foreigners? Why did the British come to India, or why is it that they have guarded it day and night like the poor man's treasure—with unceasing care and circumspection? Have they any duty to perform towards this country? If they have any, what is it? Now these are questions which are not to be ignored, and a consideration of

them can neither be irrelevant or disagreeable. The British originally came to this country for the purposes of trade, but owing to a variety of circumstances, and aided by their intelligence and ability, they are now at this moment the paramount and the most prosperous power in India. But was it from any mercenary motives that they undertook the government of the country? Such a statement might have suited the lips of the body of merchants known as the East India Company, but it would ill become those of the pure-hearted and generous Empress of India. Even if pecuniary gain were the paramount consideration that object would not now be easily attained. India has ceased to produce the wealth for which she was famous before. Kohinurs and rivers washing down golden dust no longer greet the eyes of the traveller. How many Rothchilds, Northbrooks, or Peabodies are there in the country now? Even if the country were wealthy, we could never believe that in administering it the British nation was actuated by a greed of material gain. It is to be regretted, however, that, as we are getting more familiarized with the British Government, the impression is becoming stronger in our minds that self-interest is the fundamental principle of its administration. Of course, we do not mean to say that it has not up to this time done us any good, or that it is not doing it now. It has done much for us; it has conferred upon us many benefits; but it is, nevertheless, true that whenever there is any conflict of interest between those of the rulers or of the ruling race on the one hand and of the people on the other, the latter are trampled under foot. It is in accordance with this narrow policy of the British administration, that the costs of the Afghan war have been thrown upon the shoulders of India; that the cotton duties have been abolished at a time when there is a deficit and a famine; that the doors of the Civil Service have, in a manner, been closed to the natives of this country; that the Arms Act while it is made inoperative as regards the Jews, Native Christian Converts, and Europeans, has been made applicable to the Hindus and Mahomedans; and that the people of this country, even though they have passed through an ordeal of fire, have not yet obtained admission into the Military Service or appointments to high offices in the State.

A perfectly disinterested and pure administration cannot be possibly expected from foreign rulers; but that the British Government should so far forget its noble mission in this country strikes us with surprise. Owing to prolonged oppression and the recurrence of misfortunes, India has been reduced to a condition of dying lethargy, and the great task which England should therefore steadily keep before her eye is not to make money, not to promote her self-interests, but to impart energy and vitality to the benumbed system; for, while wealth is not lasting, fame is imperishable.

The distrust of the Native Princes owing to their possession of small armies, the disarming of the people for fear lest the extinguished conflagration of 1858 (sic) should again break out, and gagging the Native Press lest its effusions should fan the flame, are but humiliating evidences

of cowardice and little-mindedness on the part of the powerful British Government. So long as the administration is conducted with a clear head and pure heart, the Government need have no fears of any danger whether from an internal or external foe.

BRARAT MINIR, May 5th, 1879.

The same paper agrees with the Bengali in joining issue with the Indian Mirror on the subject of the study of The study of politics by school boys and the influence of English education politics by school boys, and incidentally refers upon the loyalty of the recepients. to the speech made by Lord Lytton in the The Editor believes that this study—nav Puniab University College. English education generally—is perfectly compatible with the existence of loyalty. English education has enriched the vernaculars, refined the tastes of, and infused a new life and vigor into, the people. That they are gradually raising their heads as a nation is entirely due to this cause. All educated natives, while they have learnt to discriminate between right and wrong, and have thus become unable to administer fulsome flattery to Government for everything it may do, yet know their own imperfections, and, fully appreciating the benefits conferred upon the country by the British rule, desire its long continuance.

SARACHAR, May 12th, 1879.

4. Referring to the circumstance of Yakub Khan's coming to the British camp to open negotiations with the The Afghan war. invaders, the Sahachar, of the 12th May, remarks—that this shews considerable intelligence and wisdom on his part. Government really seeks the welfare of Afghanistan; and the present war was only declared to punish the late Amir for his rude behaviour towards it. The cause of the war having now been removed by the death of Shere Ali, Government is willing to renew its friendship with Afghanistan. Under these circumstances, Yakub would have acted unwisely if he had made an enemy of this generous power. The friendship of the British Government will soon enable him to bring the disaffected sardars and nobles under his subjection and inaugurate a peaceful reign. The fear of a Russian invasion which constantly haunted the late Amir was perfectly groundless. Russia has now become so crippled in her resources that she will not have the courage to undertake, in a distant land, any hostilities against the British Lion—the victor of Crimea. Even if she has the courage, her destruction is certain. So that, considering every thing, Yakub has acted wisely in seeking the protection of our Government.

SAMAÇBAR.

The same paper deprecates a war with Burmah at the present time, although it must be admitted there are consi-A war with Burmah. derations which would seem to recommend such a course. The horrible cruelties perpetrated by the King of that country are such as to require interference; and if, in the interest of humanity, the British Government actually sent an expedition against Burmah with a view to punish Theebau, it would not be charged with a departure from its fixed policy. There are again arguments on the other side for not declaring war. The cruel massacres recently committed at Mandalay are but common in an uncivilized country when rival claimants are contending for the throne. Were it not for the proximity of the scene of action to the civilized British Empire, the matter would hardly attract any notice. As it is, it is not regarded as an unusual thing; there has been no revolution, but peace continues. So that it will be enough if the Government only shews a threatening attitude. Considering the state of the exchequer, the existence of other wars, and the circumstance that no advantage is to be gained by undertaking a war with Burmah, a policy of inactivity seems the least that can be adopted towards that country.

HAVAVIBRARAS, May 19th, 1879.

The Navavibhákar, of the 12th May, is gratified to learn that the British Government desires a cessation of The Zulu war, hostilities in Zululand, and has accordingly issued instructions to Sir Bartle Frere deprecating a policy of annexation and urging the necessity of making efforts for the defence of the colonists. A policy of annexation almost always results in disasters and troubles, as, witness, the sepoy mutiny of 1857, which was a direct consequence of the aggrandizing policy pursued by Lord Dalhousie. A Government which shews a spirit of aggrandizement is as much feared by less powerful neighbouring States as, in a community, the man who covets his neighbours' wives, The writer then expatiates on the evils which result from a conquest to the conquered, and the guilt which attaches to those who recklessly deprive a people of their freedom. The conquered lose all vitality and energy and soon degenerate. The proof of this is not far to seek. It is a fact that the Bengalis and the Sikhs have deteriorated in physique; so it will be with the Afghans if their country falls into the hands of the English. The order, however, prohibiting the annexation of Zululand has been worthy of the British Government, whose reputation for magnanimity is well known. It behoves the authorities to follow a similar course in Cabul also by concluding peace with that power.

7. In a letter communicated to the Behár Bandhu, of the 14th May, and professing to contain the views of an

The Afghan war. Englishman on the future of Afghanistan, the writer thus answers the question—"Who will be the rulers of Cabul?" "Why, it is I who shall be the ruler of Afghanistan. Have I incurred so much expense and trouble, and has there been so much bloodshed for nothing? Is the editor then thinking of the proclamation of war in which the quarrel was declared to be only against Shere Ali and not against the people of Afghanistan? Does he not see that a Government cannot always afford to give out all its secrets at once, and that its object must be judged from its actions? Of course, my object was to punish Shere Ali, and that has been attained. And as to the question of annexing the country, what is it in comparison with the former? Is not the death of Shere Ali a deliverance to the people of Afghanistan? Who else but myself could subdue such a rude country and rude people? And shall I, after I have with so much labour got the monkey in the snare, let him go? Even if there should be peace, I shall still be real sovereign of Cabul. The Amir will only be a puppet on the throne. Those that speak of the difficulty of maintaining order in the country must be consummate fools. By passing some stringent orders for a time, by a little smart whipping, blowing away a few villages by cannon, and by imposing a few taxes, the turbulent disposition of the Afghans will be soon made to disappear, and they will become as tame as genuine Hindusthanis." whole communication breathes a sarcastic spirit.

BEHAR BANDRY

May 14th, 1879.

PUBLIC ADMINISTRATION.

The policy of the British Government in India.

The policy of the British Government in India has made a steady progress, the policy which underlies it has been alternately progressive and retrograde." The reply of Sir Charles Metcalfe to the address presented to him by the citizens of Calcutta on the eve of his departure for England sends, even when read at this distance of time, a thrill of grateful admiration through our hearts. He spoke of the sincere desire

May 5th, 1879.

of the British Government to augment the happiness and prosperity of the people of this country, and to confer upon them benefits in various other ways, -a desire which only led them to enact laws for the good administration of the country. Sir Charles further referred to the fact that the attention of Government was at that time occupied in devising such measures as would not only bring them a security of life and property,—that object had been considered sufficient during the earlier years of the British rule, -but by effecting real improvements raise the Hindus in the scale of nations. These noble words were uttered in sincerity. Forty-two years have elapsed since they were spoken; even now many liberal-minded Englishmen are found to express similar sentiments. Some of them even go the length of asserting that India will be given up to the natives as soon as they will have become able to defend it themselves. It is to be regretted, however, that such disinterested and noble views are not more common among the highest rulers in the land, the policy of most of whom is precisely the reverse of these. While the noble-minded Metcalfe wished to raise the Hindus to the footing occupied by the civilized nations, unfortunately for India there have been occasionally rulers, a few, who have sought to keep them for ever steeped in ignorance by closing the doors of education to them. No one would deny that, generally, the British nation desires our welfare. The different laws and regulations that have been from time to time passed for our benefit also clearly prove this. That we have been and continue to be benefited by the British conquest of this country is due to the following three circumstances—(1) the innate greatness and liberal disposition which characterize the British nation; (2) considerations of self-interest; and (3) the necessity of keeping up its prestige among the civilized nations. Of course, when the second cause predominates, the other two become inoperative; and such occasions are those of difficulty to us.

The opinions of Sir Charles Metcalfe found an echo in the writings of the Friend of India of that time, which referred to the loyalty of the people as the source of the strength of a Government. Now Government is fully aware and possesses abundant evidence of the loyalty of the natives to the British rule. It was but the other day that the tributary and allied States in India expressed their readiness to aid the proposed expeditionary force to Afghanistan with money and troops. - Even the chief Mahomedan power in India—the Nizam of Hydrabad—did not hesitate to do this against the Amir, who was one of his co-religionists. This incident has furnished yet another proof of our loyalty. That, in the teeth of these facts, the rulers are sometimes found to apprehend sedition, is doubtless due to a change of policy. That such changes are being introduced is also shown by these apprehensions. The rulers might think that if the people were loyal, why then should they so strongly condemn particular measures of Government? To this it may be replied that such criticisms of public acts are not incompatible with the existence of loyalty to the Government; nay, it is because the people are loyal and desire the continuance of the British rule that they point out its errors and short-comings believing that these would otherwise do it harm. The noble and far-sighted observations of Metcalfe would all have proved true if the policy of his successors had not become less liberal. If he were alive to-day, it would pain his heart to see the introduction of the Vernacular Press Act and the blow that has been struck at the root of native industries.

9. The same paper makes the following observations in an article headed "The unpopularity of the present The abolition of the cotton duties. Government of India." "The present Government of India is so unlucky that whatever it sets its hand to brings it

NAVAVIBRAKAR. May 5th, 1879.

unpopularity, and the reason of this is that it is hasty in its action. At this time of extreme financial difficulty, it has given up the cotton duties which constituted a fixed item of revenue. Not only the Native, but the English papers also have expressed their dissatisfaction with this measure." The editor then quotes from—(1) the Times, (2) the Saturday Review, and (3) the Economist, and remarks that other papers besides those mentioned above have also written in the same strain. The article concludes with the following observation:—"Truth to tell, this is always the case whenever one forsakes the path of rectitude, and swayed by selfishness or other motives, seeks to conciliate others."

10. The same paper dwells on the extreme inconvenience and delay which parties, desirous of making deposits of money in, or drawing them from, the collectorate courts, are subjected to from the perfunctory and irregular manner in which the subordinate officers perform their duty. The applications are not taken up in the order in which they are presented, but just as these men choose to select them. Harassed by delay and other inconvenience, the applicants, although unwilling, are sometimes tempted to offer illegal gratifications to the amlah in order to have their work done with more expedition. The grievance complained of would shortly disappear if the superior officers would only direct the payment on receipt of moneys deposited in the courts in the order in which the applications

are received.

11. The same paper finds matter both for gratification and anxiety in the improvement that has of late years The condition of the peasantry. taken place in the status of the peasantry of Bengal. They now earn higher wages, have become more independent than formerly, and occasionally form combinations to harass the middle classes who are prevented by a false pride to take to manual labour. The high prices have brought money into their pockets, and made them less subservient to authority than before. Yet this is but natural, although the increasing rudeness of their bearing towards their betters is to be deplored. The prosperity of the peasantry has been further heightened by the counter nance of the Government which is always seeking their good. Their growing discourtesy, however, will only be cured by a diffusion of learning and education. The little that has been done in this direction has only made them more conceited than ever, while it has fostered a litigious spirit in them. By imparting a sound education, however, to the peasantry of Bengal, the chances of danger to the zemindars and the middle classes will indeed be diminished, but a new difficulty will present itself to Government. The educated peasants will have to be provided with suitable work. The higher aspirations that will have been created in their bosoms will need to be gratified, and this is no easy task. Already Government finds it a matter of difficulty to satisfy the claims of the Europeans, Hindus, Mahomedans, and the many other races living under its sway.

High Court's new circular regarding gunge, refers to the inconvenience which is being occasioned to suitors from the refusal of the local pleaders to accept a vakalutnamah which comes through a third party, in consequence of the ambiguity in the language of the High Court's recent circular on the subject. The ambiguity is believed to lie in the words contained in the 3rd paragraph of the circular. While some think that the acceptance of all vakalutnamahs coming through a third party is prohibited, unless they come through a duly qualified mookhtear under Act XX of 1865; others are of opinion that they will be accepted if only presented through a duly authorized agent. Under these circumstances, it is exceedingly desirable that the meaning of the court should be clearly expressed.

May 5th, 1879.

NAVAVIRHAE AR.

BRARAT MINIE, May 6th, 1879. HINDU BANJIKA, May 7th, 1879.

13. Adverting to the enormous expenses of litigation, especially in Suits under the Hindu Law of suits relating to adoption according to the Hindu Law-expenses which in the case of many landlords prove simply ruinous—and the hardship often entailed upon the adopted heir, if the adoption is set aside by a competent tribunal, the Hindu Ranjiká, of the 7th May, offers the following suggestions for the consideration of Government :- (1) The person who might intend to adopt an heir should make an application to a court fully stating the grounds of the proposed action, together with the copy of the registered agreement, &c., by which the father of the intended heir binds himself to give over his son for the purpose of adoption by another; (2) summoning the parties before it, the court shall satisfy itself of the willingness of the father of the intended heir to give over his son, and shall grant a certificate stating the facts; (3) when the party intending to adopt is a woman, it will be enough if only the father is summoned before the court,-in other respects the procedure will be the same as before; (4) all objections on any point of law. &c., should be heard and settled at the time of granting the certificate: (5) pending appeal to a higher court, it will not be competent for the applicant to make adoption.

EDUCATION GARRITH, May 9th, 1879. Government to take the administration of all religious endowments.

Religious endowments.

The funds appertaining to them are wasted and mismanaged. All objections to this proposal on such grounds as that—ours being a Christian Government and the endowments to be dealt with mainly Hindu and Mahomedan, the former may be unwilling to impose the task upon themselves, or that the people professing different creeds may not like to have their religious endowments administered by Christian rulers—must be pronounced to be futile, considering that it is a duty on the part of Government similar to what it discharges towards the minors in the Court of Wards; and that, on the other hand, the people never objected to any State control when such control used to be exercised over the administration of religious shrines, &c.

DACCA PRAKASH, May 11th, 1879. 15. The Dacca Prakásh, of the 11th May, quotes approvingly the suggestions put forth by the Liverpool Chamber of Commerce for improving the state of the exchange and dealing with the silver difficulty. India is a great loser by the present unfavourable rate of exchange, and it behoves Government to attend to the subject with promptitude.

DACCA PRAKASH.

16. The same paper makes certain extracts from the Times, the The English press on the abolition Economist, and the Saturday Review, all conditions of the cotton duties, at this time, by the Government of India. Referring to the language of strong denunciation employed by many of the leaders of the English press, and even by many Englishmen of independent views, in commenting on the conduct of the Government in connection with this subject, the Editor wonders that the British Indian Association and the vernacular newspapers only were insulted and rebuked for uttering the same sentiments.

SAMAGRAB, May 13th, 1879. The Rent Law Commission.

The Rent Law Commission.

The Roll Law Commission.

Bill, the Sahachar, of the 12th May, offers the following suggestions for the consideration of the members of the Rent Law Commission:—First, the zemindars constantly seek by various unfair means to charge the tenants at an enhance rent-rate. In Tipperah and many other places the right of collecting and fixing the rents and other privileges are almost every three years sold by auction to ijardars, who by employing

specious arguments and illegal means enhance the rents. Those among the tenants who do not agree to an increased rate are generally harassed by suits for arrears of rent. Now in the proposed Rent Law, there should be provision made for preventing the institution of such suits. Secondly, the institution of suits for enhancement of rents seems to have become an infirmity with the zemindars. Even when no grounds exist for such suits, the latter persist in litigation; and now one ground and then another is availed of, the object being of course to harass the ryots. This should be provided against. Thirdly, failing to establish the fact of an increase in the productiveness of the soil, the landlords sometimes by collusion with some tenant who may have been subservient to them, seek to prove the fact of an enhanced rent-rate as prevailing for land of the same description for some years previous to the institution of the suit. Of course, in such cases, a private arrangement always exists between the landlord and his witness. This fraudulent practice ruins many a tenant. Fourthly, the ryots, unless they were perfectly helpless, would never refuse to pay what was justly due to the landlord. That they do occasionally refuse is a thing for which the zemindar should only thank himself. Almost every year, on the occasion of a new settlement, he seeks to levy an "illegal cess." The tenants protest, and occasionally combine and refuse to pay it. The Pubna riots were mainly caused in this way. In all cases of dispute between the parties, the landlord who is the stronger of the two is chiefly to blame.

The Navavibhákar, of the 12th May, observes that although both Lord Shaftesbury and the Secretary of State The Factory Bill. repudiate all connection between the proposed factory legislation for India and the prayer of the Merchants of Manchester to have it passed, still the question arises why, if so much hardship was really being caused to the operatives in the mills in this country, did the Government so long remain indifferent to the matter? Why did it not initiate legislation to remove the wrong? Why should the proposal have originated in England? Never before did the Merchants of Manchester, Parliament, or the Secretary of State, manifest so much concern and sympathy for the people of India, although they had been suffering from famines, diseases, taxation, and poverty. Why was the recommendation of the Commission which was appointed to report upon the subject of factory labour in India—the recommendation that no legislation was called for—set aside? Under the cloak of philanthrophy, the Merchants asked for a repeal of the cotton duties which used to be levied in India on their piece-goods, and they have obtained it. They have now unmasked themselves, and declare that their object was only to protect their own interests. Their demand for a Factory Act also has emanated from the same motive, and being shrewd observers of human character, they have secured the advocacy of Lord Shaftesbury, who did much for the operatives in the English mills, and of Lord Cranbrook, who never desires to offend anybody.

19. The same paper in another article gives the substance of the NAVAVIBHAKAR resolution recorded by Government on the Government resolution on the reduction of expenditure. necessity of curtailing public expenditure, and makes observations similar to those noticed in paragraph 17 of our last report.

The Ananda Bazar Patriká, of the 13th May, wonders at the determined attitude of Lord Lytton in con-The abolition of the cotton duties. nection with the repeal of the cotton duties. He has sacrificed a revenue of 80 lakhs of rupees a year against his own convictions, and in utter disregard of the representations of the people of this country, Native and European, official and non-official, and, with the exception of Sir John Strackey, of even the members of his own Council. May 12th, 1879.

BANDA BAZAR PATRIKA. May 18th, 1879.

He has doubtless done this in obedience to the instructions of the Secretary of State. His reply to the address of the Bombay Chamber of Commerce, when he first landed in India, and again to that of the Calcutta Trades Association, contained statements expressing his unwillingness to repeal these duties. All this was said but three years ago; and what a change has since taken place? In the matter of the cotton duties Lord Lytton has now done precisely what he said he would not do.

ANANDA BASAR PATRIKA, May 13th, 1879. The petition of the Madras Chamber of the Parliament by the Madras Chamber of ber of Commerce on the License Tax. Commerce against the License Tax, that the document is such as will probably make the English nation and the Queen in England, and Lord Lytton and Sir John Strachey in India, blush with shame. The Government of India has been therein charged with a breach of faith in regard to the expenditure of the proceeds of the License Tax. We are far from sanguine as to the probable results of the petition, considering the paramount authority exercised by Lord Beaconsfield upon public affairs. One good, however, will come of it. Parliament and the British nation will see how well do the authorities in India administer her affairs and do their duty by the people.

ANANDA BASAR PATRIKA. Debates in Parliament on the finan. Parliament on Indian finance, the same paper remarks that self-interest is a powerful motive with Englishmen; in fact, this is their weak point. Touch it and they will be excited. Now, if the present system of administering the Indian finances continues, the interests of the British nation are likely to suffer. India has obtained a loan of two crores of rupees from the English Exchequer, and there is very little likelihood of her ever being able to repay it; nay, a continuance of the present administration will necessitate the grant of such nominal loans almost every year. The British nation is gradually beginning to see this; and are they the people to incur so much loss for the purpose of keeping up a foreign dependency? It is, therefore, to be expected that they will hit upon some method of solving the difficulty.

Sanvad Prabhakar, May 14th, 1879. 23. Samvád Prabhákar, of the 14th May, dwells on the necessity on the part of Government of exercising some sort of control over the administration of Hindu religious endowments. His remarks are similar to those noticed in paragraph 14.

LOCAL.

BRARAT MIRIR, May 6th, 1879. 24. A correspondent of the Bhárat Mihir, of the 6th May, refers to a rumour which has spread in Subarnakhali and adjacent localities to the effect that Government has ordered that no cultivator is to sow more than one pakhi of land with jute. The agriculturists have consequently stopped the sowing of this seed. The writer, for his part, is glad rather than sorry at this, for an extensive cultivation of jute alone brought famine to this part of the country. The prices are ruling high, and there is great distress among the people. Many are even obliged to live upon one meal a day.

SADRARANI, May 11th, 1879. 25. The Sádháraní, of the 11th May, directs the attention of the authorities in Hooghly.

Burglaries in Hooghly.

place in the number of burglaries in the several quarters of Hooghly. In some instances, the thieves have run away with valuable property. There is great uneasiness felt in consequence, and most of the inhabitants pass sleepless nights in fear. The local police is inefficient. The writer gives the details of a few cases.

26. Samoád Prabhákar, of the 12th May, complains that, while SANVAD PRABHAKAR, owing to the agitation recently made in the May 19th, 1879.

Outrage on public decency in the papers, the Commissioner of Police has warned the unfortunates in the European quarters of city against indecently exposing themselves to the public gaze, nothing has been done to check the nuisance in the Native quarters, where it is even more shocking. The writer directs the attention of the Deputy Commissioner of Police to the following streets where the native unfortunates mostly congregate: the College Street, Sinduriapati, Nutan Bazar, Garánhattá, Rajáh Nava Krishna's Street, Shoba Bazar, Nather Bágán, and Siddesherritala. Their presence in the College Street, where most of the

MISCELLANEOUS.

educational institutions are situated, is greatly to be deplored.

The chances of a famine.

The chances of a f

SADHABANI.

SADHABANI, May 11th, 1879.

28. In another article on the same subject, the editor in a tabular scheme, compiled from the statistics published in the Calcutta Gazette, shows that from the year 1867 the price of rice has steadily risen high in the Hooghly district, and in view of the high profits obtained from a trade in this article advises his readers to take to it.

SADHABANI.

29. The same paper believes that the revival of the village punchayets, if it is accomplished by Government, will be a real boon to the country. Apart from protecting the people from the expenses of litigation, it will prevent the increasing demoralization which is taking place; for, while a Magistrate may be easily imposed upon, it is almost impossible to overreach one's fellow countrymen. We, however, doubt whether Government will ever revive this institution; for although exceedingly powerful, the former is always anxious to preserve its power. Hence it is that Government is so unwilling to empower the Honorary Magistrates to try cases independently. The miserable condition of the country, however, may lead the authorities to re-establish the rural punchayets.

BYAPARI, May 13th, 1879.

30. We have this week received a trilingual daily paper named the Byápárí or the Trader. It is published at Calcutta in English, Bengali, and Hindi, and is what may be called a price-current of all articles of merchandize. It notices fluctuations in the money market, the prices of the shares of the different Joint Stock Companies, and other cognate matters. The paper is likely to be useful to the native trading classes of the metropolis. It is, however, a question whether it will be equally useful for the purposes of this report.

RAJKRISHNA MUKHOPADHYAYA, M.A. & B.L.,

Bengali Translator

BENGALI TRANSLATOR'S OFFICE,

The 17th May 1879.

Bengal Sect. Press-W. M. E.-Reg. No. 2581-20-5-79.

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